# The Orthodox Herald

*Read in more than 7500 households* *"Celebrating our 50th year" 1952-2001*

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## WHAT ARE NAMEDAYS?

It was traditional among Orthodox to celebrate their nameday rather than their birthday. Often these days were the same as the child was given the name of the saint commemorated the day it was born.

The person celebrating their nameday usually went to Divine Liturgy on their day – taking the sacrament of Confession (Penance) and Holy Communion. Often they would furnish the wine, bread, and candles for the service.

Later in the day, the person whose nameday it is would have a party for themselves. In Russian, the person is called a "venovnik." The person who is at "fault" or the reason for the party. The person gives rather than receives gifts as giving is a sign of gratitude.

It is important for us to know the "Life of the Saint," who is our patron. We should try to emulate the virtues which they possessed. There are now many books on the saints available in Orthodox bookstores. Many adults do not know anything about their saint. Perhaps these could be given at religious education classes or Bible study time or even at perohi-making time. But we must not stop there, children should be told about their saint. Parents or godparents can have this honor or they can encourage this as a project for the Sunday School. A child's name is his primary identification. He sees his saint as someone as himself and a hero at that! What a role model! It goes without saying that an ikon of the saint should be obtained to place in the child's room or in the family ikon corner.

Many ask why the veneration of saints plays such a large part in the Orthodox religion. In Ephesians 2:19-20, we are told: "Now therefore you are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God, and are built upon the foundation of the apostles

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St. Seraphim of Sarov seems to have entered our lives in most unexpected ways. In 1978, Matushka Dzwonczyk was living in So. Canaan, PA after the death of her husband. We visited her frequently and shared many memories with her. The last time we saw her she gave us a three-inch square of blue material. She told us that it was from the stole of St. Seraphim. She said that we should have it because one of our relatives had brought the stole safely to America from the Soviet Union. He gave her instructions to give it to St. Tikhon's Monastery with the piece to Fr. Basil Stroyen. She wanted to fulfill this charge before she died.

Then in the late 1990's we took a tour of the Soviet Union with Fr. Kovalchuk of Youngstown, OH. We were spiritually moved as we were privileged to participate in the finding of the relics of St. Seraphim, the services and processions with which he was honored in Moscow before he was moved back to Sarov.

Naturally, we started to read everything we could about his life. We studied ikons and were intrigued by the ikon of the Mother of God which is portrayed on a tree in the forest where he prayed and the same ikon was in his cell when he died. Which Mother of God ikon was it? It looked like a Western ikon and she did not have the Child. After much research, we found the ikon. It is identified as the Umeleniya of Mother of God. In English we have seen it named the Ikon of Our Lady of Compunction. This

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## A PLACE OF REST

"Here rests a multitude of the departed; today Jesus Christ went down to the dead. Thus, we also gather here. Why, this is a place of sleep, that you might know that they who have died and lie here have not died, but rest and sleep here." St. John Chrysostom

These words of St. John Chrysostom offer us a view of cemeteries that goes beyond the dictionary's definition of a place of burial for the dead. As with I Thessalonians 4:13-18, they are words which bring us, as Orthodox Christians, comfort and hope.

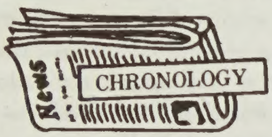
When our people came to this country and established churches, thought was also given to acquiring land for parish cemeteries. In Lorain, a large gray, stone three-barred cross identifies the original section of the city's cemetery that was reserved in 1920 for use by the Orthodox community. Church records, for that time, indicate financial assessments for funerals. The mortality rate for children was high, so separate fees were established for adults and children. The priest was given $10 for the funeral of an adult and $5 for a child with $2.50 of each of those amounts given to the church.

A large number of those early burials were children; among them was my aunt who died as an infant. Baba told me that a horse and wagon brought her for burial, and tiny pine saplings grew near her grave.

Many years later, my mother and I walked through the cemetery that had grown beyond the original section to include two more large areas for Orthodox Christians. It was a hot and humid day in July, but large pine trees that reached into the sky provided a good cover as we took our walk. For my mother, this was a journey into the past that brought back memories of people, many of them long forgotten. For me, it was a fascinating glimpse of people I'd never known. Growing up, I'd heard

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JULY 2001

A BENEFIT CONCERT will be held September 12 at 7 p.m. at Lafayette University in Easton, PA by Ignat Solzhenitsyn, concert pianist. All proceeds will go to St. Tikhon's Theological Seminary. For more information, contact Thomas Bushallow at 315/252-9480 or Fr. Daniel Ressetar at 717/652-1825.

ZOE FOR LIFE, 3352 Mayfield Rd., Cleveland Hts., OH 44118 is an Orthodox organization with three goals: to help women in crisis pregnancies, to assist Orthodox seeking to adopt and to create an Orthodox abstinence program to educate our young people. For info call 440/893-9990. Hotline no. 877/436-LIFE.

A MONASTERY FOR WOMEN Pokroy / The Protecting Veil of the Theotokos is being organized in Anchorage, Alaska. Mother Capetolina, who was born on st. Paul's Island in Alaska and a novice at the monastery in Ellwood City, PA, is being tasked with the obedience of organization. For information or to help write: Protection Orthodox Community, 1981 Hillcrest Dr., Anchorage, AK 99517-1350.

HELPING ORPHANS, the poor and homeless in Moscow are members of St. Spiridon Cathedral, 400 Yale Ave., No., Seattle, WA 98109. Call 206/624-5341 for info on how to sponsor a like program. Fr. Vadim Pogrebniak is pastor.

A BOOK on the Prayer of Jabez, taken from 1 Chronicles 4:9, has hit the best sellers' list. The short prayer reads: "'O, that you would bless me indeed and enlarge my territory, that Your hand would be with me, and that You would keep me from evil, that I may not cause pain.' So God granted him what he requested."

BEFORE THE YEAR 1000, Princess Anna, the daughter of Prince Yaroslav the Wise, married King Henry I of France. She was the only literate person in the court and signed many official documents "Queen Anna" in Cyrillic. She is buried in Senlis, 25 miles from Paris. Tourist brochures mention "Anne of Kiev" because in 1060 she founded an abbey dedicated to St. Vincent, the patron saint of vineyards and winemakers. The vineyards flourished and brought prosperity and wealth to the Senlis area.

The Declaration of Independence was signed 225 years ago on July 4, 1776.

A DIRECTOR OF PLANNED GIVING is being sought by the OCA. For info write OCA, Office of Development, PO Box 675, Syossett, NY 11791 or email jfester@oca.org.

A BANNER with the Pascha greeting of "Christ is Risen! Indeed, He is Risen" in either English or Slavonic in white with purple lettering and a gold three-barred cross is available from St. Mary Byzantine Catholic Church, Flag sale, 4600 State Rd., Cleveland, OH 44109. The nylon flag sells for $34pp. The nylon flag is 2 by 3 feet.

DR. CONSTANTINE TSIRPANLIS has released his 31st book. "Responses to 517 questions on Greek Orthodox Christianity, Roman Catholic Tradition, Protestantism, and Modern Cults." This 206-page book is available for $29 from 12 Minuet Lane, Kingston, NY 12401 or call 845/336-8797.

TOLSTOY FOUNDATION NURSING HOME is a 96-bed facility with a bilingual staff, programs in English and Russian, Orthodox Church Services in Church Slavonic and the continuation of Old World traditions. It is in its 31-year of caring for the elderly. Contact LNHA Administrator, PO Box 319, 100 Lake Rd., Valley Cottage, NY 10989. Phone 845/268-6813.

THE AMERICAN LEGION is accepting former United States Cadet Nurse Corps members as veterans.

ECONOMICS, its values and logic, has started to permeate even organized religion. Scripture warns of the danger of being possessed by one's possessions. However, the power for good and evil of economic models and ideas, is also recognized as in the parable of the workers in the vineyard. Religious communities feel a particular struggle with the topic in this day and age.

THE GOOD ONE DOES LIVES AFTER THEM. In 1926 John Luhowiak crafted a magnificent 6 ikonastas at St. Michael's (Carpathian) Church in Rankin, PA. Coincidentally, Pani Diana Lazarek, his granddaughter, had never seen the ikonastas until her husband had been assigned as pastor.

AN INTERNET SCHOOL OF ORTHODOX STUDIES has been set up by the Greek Archdiocese. The classes are offered free of charge. Contact www.isos.goarch.org. for info.

THE FIRST COMMUNITY ESTABLISHED BY ST. RAPHAEL was St. Nicholas Antiochian Cathedral in Brooklyn, NY. His relics now repose there in a reliquary made in Russia.

IN ESTONIA the problem of church property is being negotiated between the Patriarchates of Constantinople and Moscow.

THE KINSEY REPORT, issued in the 1950s, was a fraud, according to Judith Reisman, who spoke at the Human Life International Conference in February. She accused him of perversion and of using fraudulent data to advance his agenda of secularizing the country by eliminating Judeo-Christian based law that constrained sex.

ST. ANDREW'S HOUSE and Center of Orthodox Christian Education is located on property on the west side of Detroit. It will serve all canonical jurisdictions. It has now become the site of Holy Ascension Monastery with the arrival of eight monks from Romania.

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## WHAT ARE NAMEDAYS?

and prophets, Jesus Christ Himself being the cornerstone..."

We believe that the Church is one body in Christ: one household of all the baptized living and dead with Christ as its Head. There is the Church Militant, here on earth in which we are at the present time and the Church Triumphant, which is in heaven made up of those who have passed on. The saints are there. Celebrating our association with one of the great saints in Christian history helps us to see that there is life everlasting as we acknowledge in the Creed: "I look for the resurrection of the dead, and the life of the world to come."

Continued from front page)

we believe is not a very good name for compunction according to the dictionary is poignant uneasiness proceeding from a sense of guilt or remorse. Would a better title be demure?

Icons is this type appeared around 1103 in Smolensk and in Pskov in the monastery. In 1585, this ikon was embellished with precious gems in commemoration of the saving of Pskov from King Balia. A similar ikon and the one most highly regarded was found in Novogrod in Holy Trinity Church. It was glorified on 8 July 1337. It was found by a custodian who heard an unusual noise in the church. He warily went in to investigate and was astonished to see the ikon which was usually on the second level of the ikonastas to the north side of the royal doors was now suspended in the air. Upon closer look he saw tears flowing from her eyes. He immediately informed Aleksi, the Bishop of Novogrod. The news spread rapidly and a great number of people gathered. They went in procession to the Church. The ikon was venerated and later placed in a specially prepared kiot. It was entered on the calendar on July 8/21. A journal was started and miracles attributed to prayers in her presence were recorded. Many of these miracles concerned the community of Novgorod.

Upon studying the ikon, we find it distinctive. The Mother of God is portrayed without the Child and has her hands folded in front of her, forming the sign of the Cross. The position is the same as Orthodox Christians place their arms and hands when approaching the Holy Chalice for Holy Communion. She is without the child because the ikon depicts her at the moment of the Annunciation when in humble submission to the will of God she says: "Be it unto me according to thy word." (Luke 1:38) The halo is unusual; it features flames surrounding her head. The flames point to lettering which reads "Radus You nevesto nenevestnaya" translated it says "Rejoice bride unwedded."

The Mother of God appeared to St. Seraphim many times. His devotion to her was shown in many of his sayings. He loved this ikon of her and died while praying before it.

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## A PLACE OF REST

about church plays and picnics and Russian School, now I was "introduced" to people who had been integral parts of the parish community and these events. I was intrigued by the pictures on the monuments of serious looking men with handle-barred moustaches and pleasant looking women. Some stones were too worn by time and weather to read, but I attempted to translate the inscription of others which were written in Cyrillic. Many made references to villages in Galicia and Macedonia left behind years before.

What I remember most about that afternoon, though, were the stories my mother shared. As we walked among the tombstones, she pointed out people she remembered. "They were our neighbors." "He directed the church choir and plays." They were exceptional singers in the choir. What voices they had!" "She acted in many of the plays." "He sold Baba cherries for canning. They were delicious!"

The church had among their parishioners several Russian bachelors, and they were also recalled. One was a very quiet man while another really enjoyed dancing at the parish picnics. Tears came to my mother's eyes when we came upon the grave of a third man. He had been the *tserkovnik* who dutifully took care of things around the church. During the Depression, he often bought treats for the parish children in Russian School. Today, this may seem an almost insignificant gesture, but for children who had so little this was an act of kindness they never forgot. Almost seventy years later, parishioners who remember him still ask that this humble man's grave be blessed on St. Thomas Sunday. Why? "Because he bought us ice cream when we were kids."

I was saddened by other stories I heard. Stories like that of a wife and husband who each died tragically leaving their three little boys orphans and of children who met untimely deaths.

That afternoon left a great impression on me. Since then, I've had others share their memories with me, especially of visiting the cemetery on St. Thomas Sunday. At Ss. Peter and Paul Church in Endicott, NY parishioners walked in a procession with banners for two miles from the church to the cemetery for the Parastas and blessing of graves. There was a true spirit of community here as all parishioners attended whether or not they had loved ones buried here. In Jackson, NJ, busloads of people came and made a day of it. Food was even brought and shared with others. The cemetery at St. Seraphim Monastery in Spring Valley, NY has monuments inscribed with special remembrances of the departed, and young and old have been seen walking together among the tombstones as an oral history of a loved one is told.

In recent years, I have gathered my own memories of people who have touched my life – people who I remember and pray for. Attending the Parastas and blessing of graves on St. Thomas Sunday is one special way we have of remembering loved ones and the departed of our own parish communities. And remember we should, for as the old Russian adage instructs us, "If we do not pray for them (the departed), there will be no one to pray for us."

Margaret Pysarchyk

## SOBORNOST

### Hierarchical Community

In the hierarchy of the Trinity, the Father is the "Godhead." Likewise, the Church is a hierarchial communion in that every community of believers – a territorial church, a diocese, a parish or even a family as a "mini church in the home" – is headed by one who "oversees" and, like God Himself, is called "father."

This head of the church community is a sacramental presence of God Himself, a "type" or "figure" of the Father; hence, the title for that leader of the community. In the words of St. Paul to the Church at Ephesus, "I bow my knees before the father, from Whom every fatherhood (*patria*) in heaven and on earth is named." (Eph. 3:14-15)

According to father Thomas Hopko,

> The members of the church community – the diocese, parish, home or monastery – are fathers, mothers, brothers, sisters, sons and daughters. Together they constitute the "household of God, which is the church of the living God, the pillar and the bulwark of the truth" (I Timothy 3:15). Each has his or her own being, calling, mission, task and duty to perform. And this can be accomplished and fulfilled only in obedience to the other and in obedience to all, for the sake of Christ, in gratitude and love. None lords it over the other. None has a prestige or a privilege which is not the possession of all. Each one is a servant of the other to God's glory for the common good. Each is a willing slave for the salvation of the neighbor.

Patterned then after the model of the Holy Trinity, the nature of the hierarchical conciliarity of the Church is this: The bishop is the head of the local church (the diocese); and the priest, the head of the local parish. Nothing is done – on either level – without the head (see Ignatius of Antioch below). On the other hand, no bishop in his diocese (as "monarchical" as Ignatius may be interpreted), and no priest in his local parish may do anything in isolation from his brothers in the episcopate, or in the priesthood ... or in isolation from all the people. Likewise, the people do nothing without their leaders and without each other. After all, the Father does nothing without the Son and the Holy Spirit; the Son, nothing without the Father and the Spirit; and the Spirit, nothing without the Father and the Son. Such is the explanation offered by Metropolitan Maximos of Pittsburgh.

The principle of hierarchy implies the idea of obedience, but not subordination. The Son is always obedient to the Father in all things, but is not subordinated to Him. In the same way, hierarchy is not a relationship of "power" and "submission." It is obedience in Christ – a recognition of the personal gifts and charisms of each member of the Church by all. Only in this way is the Church truly "an image of the Trinity and the gift of Trinitarian life," to quote Alexander Schmemann.

Thus, the Church is not an autocratic institution, in which despots rule over their "subjects" by some divine right and subjugate them to "pray, pay and obey." Nor is the Church a pure "democracy" in which all the power belongs to the "people," as is found in "congregationalism" where community leaders are merely employees. Indeed, *sobornost* means neither. Rather, according to Hopko:

> It means not only that "input and feedback" operate on all levels of church life, but that genuine authentic communion in decision-making actually occurs. It means that all members of the body, the ordained and unordained fathers, with the mothers, brothers and sisters, sit down together in one place, at one time, to come to common decisions which are realized in common actions, which – to use the words of the apostolic Church as recorded in the book of Acts – have "seemed good to the apostles (bishops) and the presbyters (priests), with the whole church ... which seemed good to the Holy Spirit and to us." (Acts 15:22, 28)

Fr. Michael G. Dahulich, Ph.D.
Staff: St. Tikhon Seminary

## ETHNIC CHUCKLE

Dorohaya Tyotya Mareea,

Yak tam kolo vas? Yah wishing zhe shitko awright boh yah neh chula ot vas ee yah beginning to worry. Noh yah dumam zhe yah better bratee advice zhe "no news is good news."

Toot kolo nas shitko OK. No me excuse zhe yah neh writing vam is zhe yah taka tired. Yah neh znam what's the reason zhe yah taka tired noh me husband kazhe me zhe yah just lazy ee zhe yah mam it too good. The more yah complainuyuh the more ohn nagging. Finally me malee take argument!

Ohn me kazhe zhe yeho mama neh complaining zhe ohna tired ee ohna robila day ee nuch. Ohn kazhe zhe ohna wash clothes nah washboard, ohna cook nah wood stove, ohna mala houseful of boarderov ee gietee to care for ee ohna still mala energy left over. Ohna peckla hleb three raza nedeelyou, ee mala korovu, chickens ee veleckee zahorod to care for. EE ohna didn't expect her husband to help.

Yah sluhala ee yah getting madder ee madder. Noh yah bulla quiet boh yah mam plan. Finally, yah agree with him. Yah speak very sweetly ee kazhu zhe yeho mama robila barz chashko. No poor woman look yak stara baba kolee ohna bulla ten years younger then yah. EE yah reminded him zhe ohna bulla dead mozhe ot overwork kolee ohna bulla my age. Besides, yeho papa didn't help but neither did he expect to have companion to go everywhere with him.

Anyhow, argument za stoppovali. Yah neh tired yah dumam zhe toth argument got me circulation going boh yah feeluyou barz leapshe.

Esche neh stara,
Hanya

## WHAT IS HER NAME?

It won't be until November that we will read on a Sunday about the woman who suffered from a bleeding condition for twelve years, but we read a version in July on a Saturday. She went to many physicians and sought all types of treatment with no results. She heard about Jesus and believed that if she could at least touch the hem of His clothing, she would be healed. She did and she was! We can read about the

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## WHAT IS HER NAME?

woman in Luke 8:43-48; Mark 5:25-35 and in Matthew 9:20-22. The story is told with varying degrees of information but none gives her name. Who was she?

Tradition tells us that her name was Veronica and that she lived in Jerusalem. She was so grateful to the Lord that she had a statue of Jesus made before which she prayed to God. It is one of the rare occasions when a statue had been used in an Eastern Church. The statue was intact until the time of Julian the Apostate around the year 360 when it was altered to become a statue of Zeus.

We again hear of St. Veronica, who was filled with compassion at the sight of Jesus suffering on His way to calvary. She ran up to Him and wiped His sweating face with a piece of cloth. An image of His features remained on the cloth. We often see this cloth with the face of Jesus in ikons sometimes identified as Veronica's Veil. She carried this cloth with her on mission trips. It is now housed in the Vatican. It is displayed at various times during the year.

An interesting point is that her name can be divided into two parts and in Slavonic it can mean true ikon. St. Veronica died on July 12/25, remaining faithful to her Christian faith to the end.

### LIGHTER MOMENT

An atheist was walking through the woods admiring all the "accidents" that evolution had created. "What majestic trees! What powerful rivers! What beautiful animals!" he said to himself.

As he was walking alongside the river he heard a noise in the bushes behind him. Turning to look, he saw a 7-foot grizzly bear charge towards him. He ran as fast as he could up the path. He looked over his shoulder and saw the grizzly was closing in. Somehow, he ran even faster, so scared that tears came to his eyes. He looked again and the bear was even closer. His heart was pounding and he tried to run even faster. He tripped and fell to the ground. He rolled over to pick himself up but the bear was right over him, reaching for him with his left paw and raising his right paw to strike him.

At that instant the atheist cried, "Oh my God!" Time stopped. The bear froze. The forest was silent. Even the river stopped moving. As a bright light shone upon the terrified man, a voice came out of the sky, "You deny I exist for all these years, you even teach others that I don't exist and even stress that creation is a cosmic accident. Do you expect me to help you out of this? Am I to count you among My believers?"

The atheist looked directly into the light, "It would be hypocritical to claim to be a Christian after all these years, but maybe you could make the bear a Christian?"

"Very well!" said the voice. The light went out. The river began to run again. The sounds of the forest resumed. And then the bear dropped his right paw, brought both paws together and bowed his head and said: "Lord, for this food which I am about to receive, I am truly thankful."

### TRUE CONVERT

In the **Prolog** by Bishop St. Nicholai we read, "In enumerating the miracles of the Christian faith, we must not forget those countless and great miracles, the changes of heart and disposition in people truly converted to the Faith. How many malevolent wrongdoers has the Faith tamed! How many bloodthirsty robbers has it turned into innocent lambs! How many dissolute men became celibate! How many persecutors has it made defenders! How many self-seeking and avaricious men has it made compassionate! How many fainthearted has it put on the path of utmost boldness and courage!

Metropolitan Philaret wrote thus about the Rus Prince Vladimir: "A pleasure lover to the extreme, yet the pagan Vladimir became, within Christianity, a model of pure and chaste married life. He put away from himself all the women and the concubines and lived only with Anna, who was faithful and devout. A malicious, vengeful and bloodthirsty fratricide while a pagan, he became, as a Christian, the most compassionate friend of the deprived and unfortunate... The words of the Gospel: 'Blessed are the merciful' penetrated into the very depths of his heart and became a principle of life for him."

St. Vladimir, who upon baptism was given the name Vasilii, is commemorated on July 15/28.

### LOVE LISTENS

One of the main complaints that people have is that their spouse or friend does not listen to them. In fact, it is often given as the cause of marriage breakup.

When we love others, we listen to them. Sure, it takes time and effort to focus on them and hear what they are saying. But when we do, it shows genuine concern and respect.

There was a counselor who spent a lot of time listening to the problems of his clients. One day he came home and said to his wife: "How did your day go?"

For half an hour she told him about a problem with the car, their son's earache, and the difficulties she had getting an appliance repaired. The husband immediately began to problem-solve, citing a list of things she should do.

But she just looked at him and sighed: "I have already done all of that," she said. "I don't need you to solve my problems, I just need you to be interested in what I've been through."

When we read about David pleading in Psalm 119:149: "Hear my voice according to Your loving kindness" he was expressing the truth that the God who loves us also listens to us. Listening is a part of loving.

Listening to a wife, a husband, a fellow worker, a child, or a friend may be just what the person needs to be encouraged or to see a problem more clearly. Go ahead and listen. God has set the example for us. Listening may be the most loving thing you do today.

### WHY STUDY THE SCRIPTURES?

To drive away the wrong tendencies previously acquired by the soul, nothing is more helpful than immersing oneself in love of studying the Holy Scriptures and understanding the depths of thoughts they contain. When thoughts become immersed in the delight of fathoming the hidden wisdom from the words, a person leaves the world behind and forgets all that is therein. This is in proportion to the enlightenment they draw from the words.

But even when the mind floats only on the surface of the waters of the Divine Scriptures and cannot penetrate to the very depths of the thoughts contained in it, even then the very fact that one is occupied with zeal to understand the Scriptures is enough to firmly pinion their thoughts in ideas of the miraculous alone, and to prevent one from seeking after the material and carnal.

PRESS FUND

Thank you/Spasebo to all of you who are making our 50th year so gratifying. It makes it easier to sit at the typewriter knowing that our efforts are appreciated.

Robert Rodka, Ann Lykens, John and Helen Yencha, John Jupin, Helen Baburchak, Michael Blischak, John Mohan, George Macko, Jr., Paul Stuchlak, Irene Allen, Anonymous, Frank Rusinko, Jr., Catherine Haley, Irene Sulick, Angelyn Mitchell, T. Demos, Olga Lindsey, Lillian Smarsh, John Holak, Joe and Bernice Vadyak, Mary Ellen Kandratino, Dorothy Laskovich, Matushka E. LeBrecht, Olga Kuzmiak, Samuel Rusinyak, Ethel Watlock, Mary Kochmaruk, Joseph Roman, John Chichilla, Doris Rusinko, Joseph Scarloss, Anna Dorozynski, Nicholas Royce, Marvin Kiehl, Marge Cimbolic, Olga Kasper, Veronica Heny, Phillip Chromiak, Donna Torhan, Helen Karpiak, Catherine Shaffchick. Michael Holowis in memory of his parents Mary and Andrew Holowis. T. Chala in memory and prayers for brother Richard Chala. Ralph and Norma Slepecky in memory of his parents Father Andrew and Matushka Slepecky. Pauline Ganter in memory of George and Mary Balog. Dorothy Koropchak in memory of her husband John who died April 10, 2001. Theodore Hamilla in memory of his wife Frances who died June 26, 2000. Mrs. N. Boruck in memory of Sonya Boruck Uschak. Christine Hazzard in memory of her grandfather Stephen Chomko. In memory of Alexander Bohush, who is singing "to Him a new song." Michael Uhrin prayers for health of George and Elizabeth Uhrin. Vera Utterback for health and happiness of her daughter Barbara Jackson and her family.

Appreciation is being expressed to all who are praying for those listed.

WINTER'S GRACE

One of the most weakening elements in an individual's makeup, especially of the aging, is the surrender to the oncoming years. Their self-confidence dims and dies in the fear of old age and we often hear this expression of that fear. "I'm not young anymore."

This is but a blind closing of life to wondrous possibilities. The path of more truth, higher spiritual living, truer development in every phase of life, is never shut from an individual – until they close it themselves.

The constant looking backward to what might have been, instead of forward to what still may be, is a great weakener of their faith and real trust in God. This useless worry for the old past, this wasted energy for that which no power in the world can restore, even lessens the person's faith. Rather we should take heed in what St. Paul says in Philippians 4:13: "I can do all things through Christ which strengtheneth me." You never get too old to recognize truth and live by it.

Don't permit old age to weaken your courage and confidence. Turn all the past that has left you weakened, worn, and weary with the struggle, along with all its history, and records back to God Who has now loaned you so many golden moments to use. With His help all the old past with its sad hours, weaknesses and sins, its wasted opportunities that no worry, no struggle, no agony on your part, no struggle, no despair can alter will be gone.

MEDITATION

Volunteerism

You gave us a new commandment, O Christ, that we should love one another. May all who give their time and talents to the service of others, know the joy that comes from practicing Your precepts, and the satisfaction that comes from helping those in need; we pray to You, O Lord: Hear us and have mercy.

O Christ our Teacher: You told us in the holy Scripture, "whatever you do for the least of my brethren, you did it to Me." Help us to live the Gospel by bearing one another's burdens in word and deed. As Your servants give of their time, talents, and themselves, may they never do so grudgingly, or out of compulsion, but with cheerfulness of heart; we pray to You, O Lord: Hear us and have mercy.

O God of compassion and mercy: Because Your image and beauty is within each of us, open our hearts to the needs of those around us; that in love and silence, we may put our faith into action. Cause the light of Your countenance to shine upon those who engage in volunteer work, and never make them weary in well-doing. Whatever the necessity that demands attention, may they do all things for Your glory and that which is pleasing in Your sight; we pray to You, O Lord: Hear us and have mercy.

Raymond Mastroberte

## *Whatever*

Every year someone thinks of something stupid. One year it was widely proclaimed that the Holy Family was homeless. The latest is that the Blessed Virgin Mary was an unwed mother. We thought that St. Jerome put that to rest 1600 years ago. In the Jewish custom and law of the time, to be betrothed was to be married. In the Gospel of St. Matthew the two terms are used interchangeably. And the angel in St. Matthew 1:1:20 clearly tells St. Joseph: "Do not be afraid, Joseph to take to thee Mary thy **wife**."

Do you remember when people made the sign of the cross when they passed the church and men tipped their hats or removed them? This was done even when people were riding on the streetcar or bus.

People don't want to sit in the front pews because they don't know when to kneel, sit or make the sign of the Cross. Yet many crowd to get into line to receive Holy Communion.

Orthodox Christians share with those of the Jewish faith the practice of non-coercive conversion. They don't subscribe to an easy acceptance into the faith.

As you read the Scriptures, strive to find the purpose of the World, try to penetrate into the depth of the thought of the writer to understand it more exactly.

The cafeteria approach of some converts makes one wonder what impels them to say they have converted. Is there a certain sort of "exotic chic" in vogue? At a time when anything goes, it requires great creativity to be different. Is becoming Orthodox the only outrageous thing left to do?

God comes to us before we go to Him. God came to Abraham when there was nothing to come to, just an old man at a dead end. But that is God for you.

Never neglect daily private prayer. When you pray, remember that God is present and that He hears your prayers. We read in Hebrews: "But without faith it is impossible to please Him: for he that cometh God must believe that He is, and that He is a rewarder of them that diligently seek Him."



## EDITORS' NOTES

When we start a new feature in the paper, we look for response to it. If we do not receive any in a few months, we may eliminate it in the future. Such was the case of the Bible Quiz. Were people finding it interesting or helpful? We received our answer when we made some errors in the May issue. Starting with Matushka Helen Donovan and ending with Natalie Popsuy, a nine-year-old reader who brought the error to our attention in a neatly printed letter, we heard from many in between. Question 4 read "Who confessed the building of the golden calf to God?" The answer should have read Aaron - Exodus 32:1-4. Moses asked God for forgiveness of his people who had sinned in Exodus 32:31. The other error was question 7, which read "Who confessed his sin to an angel that only his donkey had heard?" The answer was Balaam but the Bible reference was Numbers 22:34. Thank you all.

Since this is our fiftieth year of publishing, many of our readers were not even on this earth at the time. We are printing bits of what was current fifty years ago. In our first issues we find that Bishop Benjamin had returned from Japan. He had been sent there to minister to the Orthodox faithful right after WWII. Many of us responded to his pleas for help as he could not get the necessities for services such as candles. Fr. Leonid Soroka issued a pocket-sized prayer book printed in Russian and English languages. It was beautifully bound in leather donated by the Endicott Johnson Shoe Company. It is still in use because of its accuracy and its handy size. Both seminaries, St. Tikhon's and St. Vladimir's celebrated their 15th anniversary. Bishop Nikon, dean of St. Tikhon's, built an addition to the original building to handle the influx of students. The clergy association was very active, acting as a much-needed clearing house of ideas for transition period from Church Slavonic to English and foreign born to American born priests. As for us, we edited the National Yearbook, which contained the names and addresses of priests and parishes. It also contained the calendar for the year, giving the directions for changes in the services, which is called the Typikon or Ustav. This yearly book, which sold for $1, was used by every priest and cantor or choir director. Fr. Basil entered the Air Force, he was the first Orthodox priest in this newly-formed branch. Matushka Nina was learning to type with two fingers on a varityper, which was later sold to a literacy group, as it used varied sized type in different languages. It was quite a technical marvel!

We ask the question – where are the Sunday or religious school students during the summer? In too many parishes they do a disappearing act until September and a new session. What a disappointment to the instructors, who spend so many hours preparing lessons and teaching during the winter.

Enjoy the summer, but don't forget God!

*The Stroyens*

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"Opened by mistake" applies more often to mouths than it does to mail.




On one of our tours into the Carpathian area, we had a cookout. We threaded some "salo" fatback on twigs and cooked it over the hot coals of the campfire. It brought back memories of my childhood – our people from the "old country" always included this delicacy among the food they packed into the picnic basket. They made a ritual of catching the drippings on a piece of rye or homemade bread. Included in the menu was a delicious relish. This resembled the horseradish with beets we usually have for Pascha. It enhanced the salo and I find that it is equally enjoyed with hot dogs and hamburgers.

### CABBAGE BEET RELISH

4 cups beets, finely chopped
4 cups cabbage, finely chopped
1/2 cup grated horseradish
2 cups sugar
1 teas. salt
1/8 teas. pepper
1 cup cider vinegar
1 cup water

Mix the beets, cabbage, horseradish, sugar, salt and pepper together. Bring the vinegar and water to a boil and immediately pour over the vegetable mixture. Refrigerate when cool. Best made a day earlier. This is a "home recipe," which means the amounts are not exact. You may add more or less sugar, vinegar, etc. This is a good recipe for a picnic, since it does not spoil readily.

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Study after study show a continuing decline in the percentage of the population that is actively involved in church participation but a steady increase in numbers of people pursuing "spirituality." Much of that spirituality, however, is rooted in self-absorption and is unrelated to serious thinking or social concern.

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## THE CROSS MEANS?

The word <u>hospital</u> conveys two opposing meanings. To some it means health; while to others it means sickness.

The same can be said for the word <u>cross</u>. The meaning that the Cross of Christ holds for us depends upon our spiritual condition. "For the preaching of the cross is to them that perish foolishness, but to us which are saved it is the power of God." (1 Cor. 1:18)

The spiritually sick may be physically well, be well educated and wise, have a good job and plenty of money. They may make an appearance in the church on occasions and give minimum support to it and other worthy institutions; but they are embarrassed by the cross and what it means and demands and they would be much more comfortable if the church talked less about it.

To the believer, the cross is the fulcrum by which God's love lifts a believing soul from darkness into light. The meaning of the cross is the word that sounds throughout the whole range of our knowledge and experience. It reminds us of man's helpless condition. It also speaks of the full sacrifice made in our behalf, and of God's continuing involvement in His creation. The cross means power and hope.

In a few weeks the Orthodox Church will celebrate the Exaltation of the Holy Cross (Sept. 14/27). The reading will be from 1 Cor 1:18-20 the continuation of the reading for July 29 - 1 Cor. 1:10-18.

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When God bolts a door, do not try to get through a window.

## *Home Bible Reading Schedule*

JULY 2001

| | | | |
|---|---|---|---|
| 1 | **Rom 6:18-23** | 17 | 1 Cor 6:20-7:12 |
| 2 | Rom 12:4-5, 15-21 | 18 | 1 Cor 7:12-24 |
| 3 | Rom 14:9-18 | 19 | 1 Cor 7:24-35 |
| 4 | Rom 15:7-16 | 20 | James 5:10-20 |
| 5 | Rom 15:17-29 | 21 | Rom 12:1-3 |
| 6 | Rom 16:1-16 | 22 | **Rom 15:1-7** |
| 7 | Rom 8:14-21 | 23 | 1 Cor 9:13-18 |
| 8 | **Rom 10:1-10** | 24 | 1 Cor 10:5-12 |
| 9 | Rom 16:17-24 | 25 | 1 Cor 10:12-22 |
| 10 | 1 Cor 1:1-9 | 26 | 1 Cor 10:28-11:7 |
| 11 | 1 Cor 2:9-3:8 | 27 | 2 Tim 2:1-10 |
| 12 | 1 Cor 3:18-23 | 28 | |
| 13 | 1 Cor 4:5-8 | 29 | **1 Cor 1:10-18** |
| 14 | Rom 9:1-5 | 30 | 1 Cor 11:31-12:6 |
| 15 | **Gal 1:11-19** | 31 | 1 Cor 12:12-26 |
| 16 | 1 Cor 5:9-6:11 | | |

## BIBLE STUDY

In a reading for this month we are told to "Rejoice with them that do rejoice, and weep with them that weep." Romans 12:15

When Jesus saw His mother from the Cross, His heart went out to her. He knew that her hurt was deeper than that of anyone else that was there and He gave her special attention.

The pain of parents when they see a son or daughter suffer and die is almost beyond description. We see this when we see grieving parents, we suffer with them, but all the while we know that our hurt doesn't compare with what we would be feeling if the suffering and dying person were our son, daughter or grandchild rather than our dear friend.

Although we "weep with those who weep," we realize that we can't grieve as deeply as family members do. But just because we are outside the immediate family doesn't give us an excuse to be uncaring.

God wants us to share in the sorrow of others. Instead of ignoring their pain, we should be sharing it by earnest prayer, kind words, and loving deeds.

Lord, give me sensitivity to people in their grief and pain, to weep with them, and show Your love in ways mere words cannot attain.

## BIBLE QUIZ

1. What was the reminder that the world would never again be destroyed by a flood?
2. What ritual was to be a reminder of Christ's body and blood?
3. What day of the week is a reminder of God's completed creation?
4. What feast was a reminder of the death angel killing the Egyptian first-born?
5. What woman did Jesus say would have her story remembered for doing a kindness to Him?
6. Who set up twelve stones to remind people of God's power in bringing them across the Jordan?

ANSWERS:

1. The rainbow (Genesis 9:13-16)
2. Eucharist (Luke 22:19)
3. The Sabbath (Deuteronomy 5:15)
4. Passover (Exodus 12:11-14)
5. The woman who anointed His feet at Bethany (Matthew 26:6-13)
6. Joshua (4:7)

* * * * * *

There are some children who should be applauded with just one hand.